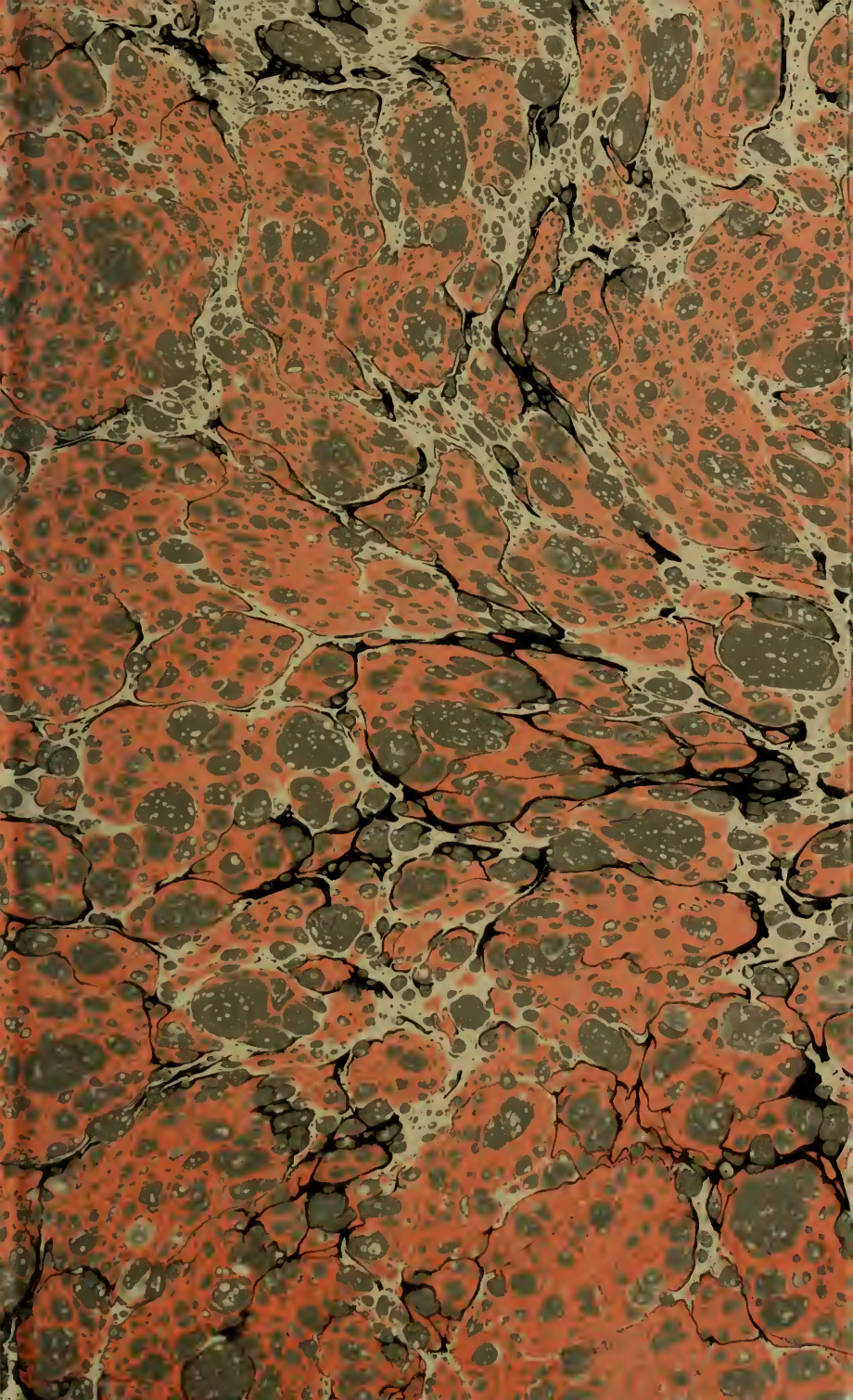




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KINGSTON ONTARIO CANADA

THE
DEVIL in the SWINE;
OR THE
Republican Herd chok'd.

A

S E R M O N

PREACH'D in

St. H——'s Chapel, *Westminster*,

On SUNDAY the 8th of this Instant *March*;
Occasion'd by a certain DIABOLICAL
MOTION lately made there.

LUKE, Chap. 8. Verse 33.

Then went the Devils out of the MEN, and enter'd into the SWINE : And the Herd ran violently down a steep Place and were Chok'd.

By T. HOGG, D. D.

L O N D O N:

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LUKE, Chap. 8. Verse 33.

*Then went the Devils out of
the Men, and enter'd into
the Swine : And the Herd
ran violently down a steep
Place and were chok'd.*



MARVELLOUS *odd Story*, cry the Opposers of Christianity : If any Historians but the Evangelists had said so, none would have believed it. Why so? I hope they are *at last* convinced that there is no *Improbability* at all in the Matter, for we have seen in these our latter Days, when Miracles have been ceased above Seventeen Centuries, *Things as surprizing and incredible* happen.

B

NOT

NOT many Weeks have intervened, since the *Devil* enter'd into a *Herd* of *Swine* in *this very Place*, which thereupon like Those of Old, ran headlong down a Precipice, and were instantly chok'd. Nay, of *This* the original Story, which my Text is a Part of, was manifestly a *Type*, being in every particular Circumstance prefigurative of it.

NOT that I would here insinuate as if This or any other Miracle recorded by the Evangelists, were not *truely* and *really wrought*, or endeavour to set up an allegorical Meaning, to the Ruin of the literal One, which some flagitious Infidels amongst us have lately attempted, and for which the *Chief* of them was *literally*, like the Madmen in this Story, sent to have his Dwelling in the *Tombs*; far be this from me: I only mean, with many of our most rigid and orthodox Divines, that most of the Miracles perform'd by *Jesus*, had a *secondary* and *typical* Meaning couch'd under the actual and literal Fact, intended as a *Shadow* of *Things to come*, and which were to have a *mysterious* Accomplishment in *future* Times; but of This more hereafter.

I SHALL now enter directly upon the Business of the Text; in the Prosecution of which, I propose the following Method.

FIRST,

FIRST, To examine the Particulars of the Narrative given us by the Evangelists concerning this Affair of the *Devils* and the *Swine*.

SECONDLY, To bring it home to the *present Occasion*, and make it evident that the Miracle which was then actually wrought, has been mysteriously fulfill'd a second Time in *our Mad-men* and *Swine*, of whom the ancient Ones were in every particular figurative and prophetical.

THIRDLY and lastly, To conclude with an Address to those whom this Discourse may more particularly concern.

IN the first Place then, I am to examine the Particulars of the original Narrative recorded by the Evangelist.

Now Jesus, by whom this Miracle was formerly wrought, was *prime Minister* to the King of Kings, and as his whole Concern was to do the *Will of him that sent him*, so he made it his Business to go about thro' the Land performing great and good Actions. He was now got into a Part of the Country call'd *Gadara*, the Metropolis of which lay *Westward* of *Jerusalem*, and was stiled *Gergesa*. Hence the People of that Country are by the different Evangelists call'd *Gergesenes* and *Gadrenes*. This *Gergesa*, says

Origin, was an antient City near the Lake of Tiberias, in the Neighbourhood of which there is a Precipice adjoining to the Lake, which is shew'd as the steep Place from whence the Swine were thrown down by the Devils that enter'd them. No sooner then was Jesus landed on this Coast, but he was immediately attack'd by certain *Men possess'd with Devils*, who haunted, it seems, the Place of Tombs, and the neighbouring Parts thereof, and were so exceeding fierce, that it was dangerous for any but their *own Gang* to pass that Way. The *Rulers and Magistrates* of the Country had been sometimes forced to bind them with *Chains and Bands* to restrain their Violence, both out of Pity and Humanity to Them, and for the Peace and Security of Others. However this, it seems, was not sufficient, for we are inform'd that they had often burst their Bands, and broke their Fetters to pieces, and that no Man could tame them. As soon as these *Lunatics* perceived our Saviour coming amongst them, they accost him, we are told, in the following abusive Manner. --- *What have we to do with thee, Jesus, thou Son of God? Art thou come to torment us before the time?* Whereupon Jesus, rebuking the unclean Spirit, calmly ask'd one of the Madmen, what was his Name? he reply'd, my Name is *Legion*, for we are *MANY*, and then conjured him not to send them away out of that *Country*. Jesus having Compassion
upon

upon the poor Men thus possess'd, resolved instantly to exercise the *diabolical* Spirits out of Them. The Devils perceiving this, besought him earnestly that they might enter into a *great Herd of Swine*, that was *feeding* there nigh.

ACCORDINGLY he gives them Permission *so* to do; whereupon they immediately *went out* of the Men, and *enter'd into* the Swine, and *the Swine ran violently down a steep Place into the Lake, and were chok'd*. This, and no Wonder, greatly astonish'd Those that attended upon, and fed the Swine, and they fled away in the utmost Confusion and *told what was done* both in the City and Country. The People not being able to credit this News, flock together from all Parts, to enquire into the Truth of it; and when they came to Jesus, they found the Men out of whom the Devils were departed, sitting at the Feet of Jesus, clothed, and in their *right Mind, and they were afraid*. Notwithstanding their Conviction of the reality of this Miracle wrought upon the poor Men, and the Information they received from Those that saw it *how it befel to them that were possess'd, and also concerning the Swine*, yet, we find, that it was very far from having the good Effect upon the Populace that it ought to have had. Instead of believing on him for his *miraculous Cure* of the Possess'd, they were highly enraged because of the Loss of their Swine.

Swine. Then the whole Multitude of the Country of the Gadarenes round about, besought him to depart from them; on the contrary, Those that were dispossess'd, intreated him that they might go along with him; but Jesus to avoid any Suspicion of Vain-glory, of which it might have given some Umbrage had he carry'd about with him Those, on whom his greatest Miracles had been wrought, would not suffer them so to do, but bid them go home to their Friends, and tell them what great things the Lord had done for them, and how he had had Compassion upon them. This they thought a very just Injunction, and accordingly they went their Way, and publish'd every where what great things Jesus had done for them.

THIS is a plain and full Account of that remarkable Transaction, as it is deliver'd down to us by Three of the Evangelists, who differ only in this trifling Circumstance, that two of them speak of but *One* Dæmoniac, and the *Other* of *more*. I have therefore adhered to the plural Number, as being best adapted to our *present Purpose*, and upon which Account it is more likely to be the right.

I KNOW it has been thought by several Persons of Learning and Judgment that the Circumstance of Men being possess'd with Devils, or unclean Spirits in our Saviour's Time, is an inexplicable

explicable Difficulty, and therefore they concluded that nothing more than Madness or Lunacy was meant by such a Possession ; and for this Notion of theirs, they quote what the *Jews* said of Jesus ; *he hath a Devil, and is mad.* Why, 'tis true indeed, the *Jews* did reckon this *one Species* of Madness, and that the *worst* too ; but still they distinguish'd between *this*, and what they properly call'd Madness arising from some Distemper of the Body : So that tho' they call'd all Persons possess'd of the Devil Madmen, yet they did not give to all Madmen the Name of Persons thus possess'd.

BESIDES, there are many unquestionable Authors, as well profane as sacred, who speak of *possess'd* Persons as no uncommon Sight in their Days : *Josephus* says, *That Solomon had the Art of casting Devils out of Men, and healing them, and that he composed Charms for asswaging the Disease, and left behind him Forms of Adjuration, by which the Devils were so effectually cast out as never to return again ;* and he adds, *that this Way of healing was practised by his Countrymen down to his Days.* Whether the *Jews* had so effectual a Way of dispossessing Men as *Josephus* thought, yet thus much appears plainly from his Testimony, that there were Persons possess'd with Devils in his Days, and long before.

PLUTARCH and *LUCIAN* mention *Demoniacks* as well known in their Days, and *Philostratus* in his Life of *Apollonius*, among the miraculous Cures he ascribes to him, has a particular Account of a young Man who had an unclean Spirit, *which made him wander from Home, and led him into the desolate Parts of the Country, amidst deep Vallies and Precipices.* Where the Reader may observe, that the same Circumstances are said to attend this young Man, as the *Madmen* in the Gospels. Thus we find the *Fact* of such *Possession* confirm'd not by Christian Writers only, but by the *unsuspected* Testimonies of Jewish and Heathenish Authors.

HAVING therefore set this Miracle in a just and true Light, I now proceed to the *second Thing* proposed, *viz.* To bring it home to the *present Occasion*, and prove that the Miracle then wrought, has been a *second Time* fulfill'd in the Story of *certain Madmen and Swine* amongst Us, of whom the antient Ones were in every particular prefigurative.

BUT before I enter upon examining and comparing the Particulars, it may be necessary to premise, that tho' no Comparison can possibly be drawn between the *Two principal Agents* in these different Stories; yet the Example of
the

the First may be said in some Measure to be imitated in this Particular by the Latter. It is likewise proper to observe in this Place, that the antient Writers and Fathers of the Church, as likewise many learned and orthodox Divines of late Ages, have allow'd that all the Miracles which Jesus wrought for the Confirmation of his Mission and Doctrine, were *Typical* and *Symbolical*, and prefigurative of what shou'd be done in *future* Times. St. *Augustin* * says expressely, *that there are hidden Mysteries in the Works and Miracles of our Saviour, which if we incautiously interpret we shall run into Errors, and make grievous Blunders.* Of the same Mind are the rest of the Fathers, as might be proved by expresse, or implicit Citations, with regard to all of the Miracles that were wrought by Jesus.

ST. *HILARY* reckoning up all the Parts of this particular Miracle together, says of it, that it is typical and parabolical, and written for our Meditation of what would be done hereafter. And so far he was in the Right, as He made it figurative and typical of something farther to come ; but his Misfortune was, that He widely mis'd of the true Interpretation of
C it.

* *De Quæst. Divers. Quæst. 84.*

it. He perceived plain enough that it was *Typical* of *Something*, but *what* it prefigured that He knew not, and therefore satisfy'd Himself with loose and groundless Conjectures about it.

BUT *We* of *This Age* and *Nation* can be positive and dogmatical in the Affair ; we have lately seen, heard, and understood the *Completion* of it ; and trust me, there is no judging of Types and Prophecies but by *Consequences* ; What *Allegorist* or *Mystick*, tho' never so deeply versed in the Art of *Decyphering*, could possibly have divin'd, that this Story of *Devils being cast out of Madmen and entering into Swine*, was intended as a *Shadow* of what was to happen in the *Kingdom of England* and *City of Westminster*, on *Friday the 13th Day of February*, in the Year of our Lord One Thousand Seven Hundred and Forty. And yet that it manifestly was so, I now come to evince my Readers of.

THE *Place* then where this Miracle was originally wrought, by the Description I have given You of it from *Origen*, is a direct Plan or Image of *Westminster*, and its principal Buildings. It was an *antient* City, situated near a Lake or River, viz. the *Thames*, in which there was a steep or high Place, meaning
this

[II]

this Chapel, and hard by, the *Place of Tombs* ; surely, surely beloved, this needs no explaining. - - - - *Westminster-Abbey*, you see directly.

By the *Madmen* who haunted these Places, were as evidently meant the *Tories*, who might very properly be said to be *possess'd* with *Devils*, inasmuch as they were infatuated with *diabolical* Notions, and drove too and fro by *turbulent* and *rebellious* Spirits. By their being so *fierce* as no *Chains* could *hold* them, so as to make it *dangerous* for any to *pass that Way*, is a literal Description of the former Behaviour of our *Madmen* aforesaid, whose outrageous Fury against our excellent Government and Constitution was *such* as no Bonds either of Law or Reason could restrain from doing Violence to those who were *Friends* to it ; and against ONE MAN particularly who was at the Head of its Friends, did they testify such cruel and *bloody* Intention as to endeavour to *trample him under Feet*, as he passed from *this Place* ; whereupon it was look'd on as dangerous from that time forth for any but their *own Gang* to go down *those Steps*. For, tho' there were strong *Resolutions* came into, and *Laws* enacted, the very next Day against such Tumults and riotous Proceedings ; yet did they frequently *burst those Bonds asunder*, and run mad and raving thro' all the Neighbourhood, to the great

Amaze and Terror of his Majesty's liege Subjects, and *no Man could tame them for a long Time.*

By their being represented as *naked*, points out their being stripp'd of all *Places of Honour, Trust, or Profit* in the Land, on account of their mad and *diabolical* Conduct; it may likewise farther mark their being *bare* of all Argument, Truth, or Reason to justify their Outrages.

By their haunting the *Place of Tombs*, was predicted either their frequently running from *this Place* and roving amidst the *Tombs* in the *Abbey*, to vent in Secret their horrid Execrations and Curses, on account of their Disappointments, or else their *Deadness* and Obduracy to all Conviction, and their being incapable of a Reformation either of Life or Manners, which hitherto they had in Reality continued to be.

In process of Time however a *great and skilful Person*, who had the *Art and Power* of casting out *political Devils*, ventur'd to go amongst Them, and offer his Assistance towards their Cure. At first they resist his kind Intention, with great Vehemence and Outcry; *What have we to do with Thee*, say they, *Art thou come to torment us before the Time*, viz. before the next
general

general Election, when they expected to be bound in Chains for seven Years longer. This sage Person return'd a placid Smile to their fierce *Invective*, and having gently rebuked the *Virulence* of the *devilish* Spirit they were possess'd with, He ask'd *what* they meant, and *who* they were? upon which they answer'd him, in the very Words of the Madmen of old, *Our Name is Legion, for we are Many*, and then, like them too, insisted that they should not be sent out of that *Country*, meaning that he should not keep them out of *Parliament*. However he had *Compassion* upon the *poor Lunatics*, and immediately began to try his *Art* upon them. By this Means the diabolical Spirits were soon exercised out of them, their Rage was mollified, their bloody Purposes laid aside, and they were perfectly brought to their *right Senses*, and instead of falling upon their Benefactor as they at first threatned to do, they *sat quietly* at his Feet in this *Place*.

BUT here it will be ask'd with much Eagerness, who *amongst us* are *those* that were meant by the *Swine*? I answer the REPUBLICANS, that grovelling *hoggish Herd*, who love to rake and wallow in Mire, are always grunting and grumbling, and *turning against* their *Keepers*, are for thrusting their Snouts into all Government, and changing a fair and regular *Monarchy*,
into

into a stinking beastly *Common-wealth Stye*. A *Herd* who under Pretence of removing the MAN from the Helm whom the *King delighteth to honour*, would remove the *Regal Authority* itself, and set up that *wrong-headed Monster* the *Populace* on the Throne. Not but while they themselves waited upon that Throne, and shared the *lucrative* Employments under it, they could be as easy and passive, as the most non-resistant Jacobite of 'em all, could hush their Republican Tenets asleep, and not suffer a single Parenthesis to mutter their Aversion to Monarchy; but as soon as thro' their own Avarice, Ambition, or Misconduct they were *drove* from those *Employments*, and sent a *grazing* with their *fellow Pigs*, then they set up for Independent *Patriots*, spread Sedition under the specious Mask of Zeal for Liberty, and arraigned those as *Tyrants* and *Traitors*, who enjoy'd the Advantages that they themselves wished for, and had before tasted the Sweets of.

THE *Leader* of this Herd was PORCUS MAJOR, who grunted and foam'd at the Mouth in such a Manner, and run so *a tilt* at every Body that stood in the Way, that he arrived to the Dignity of being the *Bell-Boar* of the Herd, and kept his *Tusks* always in order to engage in their Cause.

NEXT to Him, in Priority, was *Blink-Eyes* the *Mover*, and after him *Wasby* the *Cynick*, *cum multis aliis*. This *Motley Herd*, then, of ten thousand Denominations, were evidently figured out by the *Gadarene Swine*, and into these enter'd that cruel and persecuting Spirit which had so long possess'd the Party abovemention'd, and which was exercis'd in the Manner before described.

No sooner had these furious and unclean Spirits taken Possession of them, but they immediately rush'd on to their *own* Destruction, by attempting the *Overthrow* of *Him*, who had exercised the Madmen aforesaid. Their most *resolute Attack* was intended to be made in *this Place*, and, as they imagined, they had *LEGION* with them, they doubted not of Success. But poor *Legion* it seems was strangely *dwindled* away; and *We are Many* was almost sunk to *We are None*. This they soon to their Confusion experienced; upon which they instantly *burry'd* out from *hence*, ran with great *Violence* down a *steep Place*, viz. the *Steps from the Court of Request*, and were all *chok'd* in the muddy *Lake* of their own Rage and Stupidity, so as not to be able to *speak* a *Word* more in their own *Excuse* or *Justification*.

ALAS

ALAS poor *Swine*! Here then was the Period of all your boasted visionary Project; here those *Powers*, *Dominions*, and *Emoluments* which you had canton'd out for your selves vanish'd at once, and sunk with *you* to the *Land where all Things are forgotten*.

WE come next to examine who were meant by the *Keepers*, that in the Account of the original Miracle were said to flee away and publish the Report of this stupenduous Business both in *City* and *Country*. 'Tis evident who; those well-meaning, deluded Gentlemen, who constantly *attended* upon these *Republican Swine*, and generously *fed* those of Them that wanted *cramming*, as deeming them a very *beneficial* and good kind of *Cattle*, which *Swine* indeed are generally thought to be by the *Country Folk*; tho' for the future I fancy the Breed will be much less cultivated than hitherto it has been, and I am credibly inform'd that a great Number of Persons who had begun to erect *Styes* for the Conveniency of *Hogs* from the Vogue that Animal had been in of *late*, are demolishing them again with the utmost Precipitation, finding that they are a *mangey*, *offensive Brute*, and a *Nuisance* to the whole Neighbourhood where they reside. I am therefore fully convinced that from henceforth *Republican Swine* will be as much banish'd this Kingdom,

Kingdom, as the *Swine* offer'd to *Idols* were from *Judea* of old, and that if they ever should dare to shew themselves in the *British Gergesa* again, they'll be immediately *tumbled headlong* down the same *Precipice*.

BUT how so, perhaps you'll say, for the *Original* Story for which you'd have us believe that this is *Anti-type* informs us, that when the People were gather'd together from all Parts, and saw the Men that were *possess'd* sitting *Cloath'd*, and in their *right Minds* at Jesus's Feet, and were told of what had happen'd both to *Them* and to the *Swine*, they had still no Opinion of *Him* that wrought this Miracle; they look'd upon Him as One that was an *Enemy* to their *Country*, and therefore insisted that he should *depart out of their Coasts*. 'Tis very true that they did so; but then we must remember that they had not had Time coolly to reflect upon the Affair; they were hugely grieved, and no Wonder, at first, for the *Loss* of their *Swine*; they depended upon making a *good Market* of them, and hoped to be well repay'd for the Trouble and Expence of *tending upon* and *feeding* them. In like Manner did it fall out when *our Swine* were *chok'd*: The Populace could by no Means relish it immediately. What! their dear Swine! their promising Swine! their brawny Boars, pregnant
D Sows,

Sows, delicate Porkers, and punch Pigs, gone to the *Bottom* all at once. Such a fair Promise of their approaching *Vintage*! Such an Overthrow of their most sanguin Expectations, must seize 'em with uncommon Consternation at first. But as soon as they came a little to themselves, and *Reflection* had Time to reason with the *Surprise*, they were soon thoroughly satisfy'd of the Justice of the Affair, and own'd that they had a very good *Riddance* of their *Swine*. They perceived how much they had been *mistaken* in their *Cattle*, and that tho' to the naked Eye they looked fat and well-liking, yet that they were *rotten* and coathed at *Heart*, and would only breed malignant Disorders in the Body.

'T IS now Time to return to those who were *dispossess'd*, and observe their Behaviour after their miraculous *Deliverance*; why, in the Story recorded in Sacred Writ, they are represented as beseeching their great Benefactor to permit them to go along with Him and make a Part of his *Retinue*. This he thought not proper to consent to, as having the Appearance of Vain-glory, and favouring too much of *Ostentation* and *Triumph*; He therefore modestly excuses himself from complying with their Request, and sends 'em home to *their Friends*, to tell them what *marvellous* Things he had done for them: This, we are inform'd, they instantly came into,

to, and accordingly publish'd his Fame throughout the whole *Country*, and made no Scruple of declaring *what* he had done for them.

THIS *last* Particular is the only Part of the *Type* that is not yet fully accomplish'd, in the Conduct and Behaviour of the *Dispossess'd* amongst us; but there has indeed been no *Opportunity* hitherto of their manifesting the Completion of it in that respect. A Juncture is approaching, wherein we shall see if they keep up to their Originals, and tho' they should not be *directly* admitted in the Number of the Benefactor's *Household*, whether they will retain such a just Sense of, and Gratitude for the *Cure* he has wrought upon them, as to *promulge* his *Fame* in every Region, and generously declare, that if it had not been for *Him* they had *never* been brought to their *right Understandings*.

I AM now therefore come to the third and last Thing I propos'd, which was an Adress to *those* whom the present Discourse may more particularly concern.

YE then, *the Dispossess'd*, who are at length rescued from the *Dominion* of *unclean Spirits*, and are once more in your *right Minds*, suffer not yourselves to be led astray any more by those *seducing Devils*, who under the Cloak of

Patriotism, and a Regard for *Liberty*, would introduce *Republican Anarchy*, and *popular Licentiousness*. Shall these Men hope any longer to slur you with such a palpable Imposture? No, surely; their Mask is now worn too thin and too pellucid to cover their true Face. They are known for a mere Herd of *Republican Swine*, though they pretend to nothing but *British Patriotism*. What *Aristippus* once said when he was pleased with some sweet Ointment, *Curse on those effeminate Wretches that have made so pretty a Thing scandalous*, may be apply'd to that Herd, for bringing a Scandal and Contempt on so good a Word as *Patriotism*, that does not belong to Them. They *Patrons of Liberty*, by Way of Distinction? that have the most slavish and grovelling of Systems, *Oliverian Anarchy*, or a *Common Wealth of Savages*, where no Body governs, nor no Body obeys, imperious *Levellers*, bloody *Regicides*. They *Patriots*, by Way of Eminence? whose sole Business is to unhinge the Sinews of Government, to poison the Minds of the People with vain Surmises, to clog and distress every Scheme that is concerted by the lawful Rulers for the publick Good, and to foment Faction, Discord, and even Rebellion itself in the Land. O the vast Love and Honour they bear to the *Crown* and the *Mitre*! which You to whom I am now addressing
Myself

Myself were wont to be such zealous Advocates for. O the glorious Nation you would be! if your *present Rulers* were once dismoted, and P - - - - and S - - - - and L - - - -, with a Dozen or Two more of the *Mock-Patriot Herd* were appointed *States-General* over You. How would Science, Wealth and Commerce flourish amongst You at Home, and what Power, what Influence, what a Weight would you carry with you Abroad, under such *Protectors*? Pretty Politicks truly, that would extirpate *Regal Rule*, and sink the *present Civil List* to save Charges to the Publick, in order to raise another of the same Sum, or Double, to maintain a Herd of *Anti-Monarchial Swine*.

THEIR Principles are now notorious and manifest; let them no longer, then, impose upon any by their specious *Writings* and plausible *Harangues*. Such thread-bare, obsolete Stuff, dress'd up over and over again, as if it was something new and formidable, may catch wavering Fools when they first warp towards *Patriotism*, but Men of Standing in Life, Knowledge and Experience, should be above the Reach of it. A *late-made Lord's* priggish *Heir* may be blow'd up by it to Factionousness and Impertinence, and to insult and revile Those to whose *Grace* and *Favour* he is indebted for his having the *Opportunity* to do it;
but

but not any Man of Solidity, Modesty, or a right Way of thinking, can surely be influenced by it. Shall a *D'anvers*, a *Common-Sense-Man*, or a *Vinegar*, Wretches who pay not the least Regard to Truth, or of even being detected in deviating from it, who have overleap'd all the Bounds of common Honesty, and got rid of the Dread of being known to do so, too, *enduring the Reproach, and despising the Shame*; Shall these Men, I say, set up to be our Directors in Politicks? Shall such as These have any Influence on our National Councils, who are ignorant of every Thing, and to be credited in Nothing; and whose *Sayings* ought to be no more *taken* than their *Bonds* would be, because they are of the *same* Value, which is *just-none* at all.

MEN of *Integrity* and *Understanding* may possibly have been *mised* by Them, thro' a natural Propensity to apprehend Dangers, or the enchanting Pleasure of Novelty, but after their infamous, I may say *impious* Behaviour upon the *late* execrable and *diabolical Attempt*, no one can have the least Excuse for continuing in his Error. Upon this Occasion their *Virtues* and *Abilities* have been made as *clear as the Sun*, and their *Honesty as the Noon Day*. Their whole Conduct indeed, from their first setting up for *Political Mountebanks*, has been
one

one uniform Series of *Insincerity* and *Ignorance*, of *Juggle* and *Blunder*; and so I leave Them in full Possession of these excellent Qualities to carry on their *Trade* of *Declamation* with.

To conclude this Discourse, YE once more, that are the DISPOSSESS'D; YE who have your Eyes open'd, and your Breasts purged of those *diabolical* Spirits which once set You a *Madding*, how greatly doth it behove You to take especial Care lest you should ever *relapse* into the same *deplorable* Condition. For if the *restless Devils* should return again, and find their Apartments ready *swept and garnish'd* for them, they will take with Them *Seven Legions* more wicked than Themselves, and will *enter in and dwell there*, and then your *last State* will be *worse than the First*.

Which God forbid, for the Sake, &c.

F I N I S.



